



FOR THE HEALING OF THE NATIONS

by
T. Z. KOO

UNIVERSAL BIBLE SUNDAY

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There must be no Bible blackout anywhere.



Universal Bible Sunday will help to prevent it.



The date is December 8.



The American Bible Society promotes Universal Bible Sunday as a direct expression of its central purpose "to encourage the wider circulation of the Holy Scriptures."

The Author

Dr. T. Z. Koo is secretary of the World's Student Christian Federation, is a resident of Shanghai, China, and in the last three years has come to be recognized on this and other continents as a foremost leader in church, education, and state. The following pages were written during his visit to this country from January to July this year, during which time he spoke in most of the principal college and university centers of the nation. With a remarkable lucidity of thought and expression, Dr. Koo reveals in the pages that follow, not only an intimate knowledge of the Bible, but presents a vivid portrayal of the revelation of God in Christ which will cheer and strengthen the faith of every reader.

This brochure is for the exclusive use of pastors of churches,
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For the Healing of the Nations

By

T. Z. KOO

WE live today in a torn and bleeding world, with wars raging on three continents involving the welfare of more than 900 millions of people. Into such a world, the words of the prophet Jeremiah come with a peculiar timeliness:

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.—Jeremiah 9:23, 24.

Indeed, man with all his scientific knowledge, his technical skill to create wealth and plenty, and his proud social insights, has as yet succeeded only in building around himself a world in which the dominant notes are conflict and violence; a world sick unto death, without power to save itself. If ever man needed to be humble and ask what is wrong with his life, this is the moment. The Bible is often called the Book of Life. It has the truth for the healing of nations. What does the Book say to man today as he faces his world so filled with tragedy and death?

The business of human living is primarily one of developing and maintaining relationships. The more varied and extensive our relationships, the more rich and full will be our life. With the right kind of relationships, man will enjoy peace and happiness in life. With the wrong kind of relationships, he will inevitably bring upon himself sorrow and suffering. That our life today is so full of both must make us realize something is radically wrong in the relationships we maintain.

Broadly speaking, man, in his daily life, forms relationships in three spheres; namely, the sphere of spiritual values; the sphere of material things; and the sphere of fellow men. It is my purpose to set forth in these

pages the basic message of the Bible in each of these three spheres of relationships.

MAN AND THE SPHERE OF SPIRITUAL VALUES

The term "spiritual values" is used here, not in any deep metaphysical or philosophical sense, but simply to denote those qualities of living the Bible suggests by words like righteousness, freedom, justice, love, etc. In China, the old word for this sphere of life is "Tien" or "Heaven." The prophet Jeremiah is saying the same thing when he uses the words—"I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth." Jesus calls it the "Kingdom of God."

The heart of this relationship lies in man's idea of God and in his faith in him. What does he know about God? How far does he believe in God? How man answers these questions determines the quality of his living in relationship to them.

The God of the Bible

In the Old Testament the Bible makes three fundamental statements about God. The first is that this universe in which we live and have our being, is not a product of chance or of a self-created evolutionary process. God is the creator of the universe, and man is himself part of this created order. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). What a tremendous perspective these words set forth between God, man, and the universe!

The second statement is that God is the sovereign lord of the universe, and that he rules it, not only through natural laws, but also through spiritual laws. These laws are there from the very foundation of things. Man did not make them, and he cannot change them. His part is to learn these laws and obey them.

The third statement is that, if man orders his life in violation of the spiritual laws of

God, it is not the laws of God which will break down, but man's own life and society.

God and Man in the Bible

Clearly and definitely the Bible sets forth the basic truth between God and man. Man is told he is not the creator and ruler of the universe. The Bible reminds him constantly that he is but a created being. God is the creator and lord of the universe. Man's role, therefore, will always be the humble one of the creature learning to know something of the Creator. Only as man realizes this truth will he come into the right relationship with God. That is why in the Bible when God is mentioned, the words "know" and "understand" are so often used: "Be still and *know* I am God"—"But let him that glorieth glory in this, that he *understandeth and knoweth* me."

It is precisely at this point that man has gone astray in his life today. He has forgotten this basic truth about God and man. From the agnosticism of the nineteenth century, he has come into the atheism of the twentieth century. The nineteenth-century man doubted the existence of a greater-than-man and other-than-man deity. The twentieth-century man denies the existence of such a deity altogether. When man loses his faith in one Supreme God, he does not cease to be religious. When he does not worship a God greater than himself, he begins to worship idols less than himself. He has made gods of economic determinism, nordic superiority, class struggle, technocracy, New Order in East Asia, and what not. These gods create havoc with his world of spiritual values; they exact from him not service, but servitude which destroys his freedom; they soon reduce his soul to utter despair or downright cynicism. They cannot give him the salvation he is looking for; nor the new social order he is yearning after. The inevitable consequence of all this in human life is complete chaos and increasing disintegration. Perhaps this explains the widespread treachery revealed by the war in Europe. Indeed the nations are sick unto death.

In such a world, the Bible speaks simply but basically the words of healing. To paraphrase the words of the prophet Jeremiah, man is bidden by God not to glory in his scientific knowledge; or, in his might on land, sea, and in the air; or, in the gold hidden away in underground vaults. To reestab-

lish the right perspective in human life, the Bible says to man: Learn to know and understand God, that he is the Supreme Lord of the Universe; the one unchanging reality in a changing world, who alone gives validity to the spiritual values of life. To know and understand something of this is the true knowledge that is the beginning of all wisdom.

Man, everywhere and in all ages, has speculated about God. Through his philosophy and metaphysics, he has tried to probe into the unknown to learn something of the nature of the Supreme Being behind the universe. In all this it is the mind of man striding forth toward infinity in an effort to understand and know something of the mind of the Creator-God. But try as man would, God is still far away, residing somewhere in the infinite distances. Even in his moments of highest inspiration and greatest insight he catches only glimpses of God darkly as through a veil of mystery.

God and Man in Jesus Christ

But, in the New Testament all this is changed. There, in the Gospels, we are given a full revelation of God in Jesus Christ: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The Incarnation is God's answer to man's ceaseless quest after him. In Jesus Christ we see the Father in all his grace and truth. "He that hath seen me hath seen the Father," said Jesus to Philip.

Before I knew Jesus Christ, I tried to get some knowledge of God in that which is true, beautiful, and good. We do come to know something of God through these mediums. But the knowledge thus attained is never full, and always carries with it a note of uncertainty. We say perhaps God is like this, or perhaps God is like that. This is inevitable when the finite tries to understand the infinite. But to those who have come to believe in Jesus Christ, all such uncertainty is ended. In the incarnation, it is not man's picture of God: we see but God himself in Jesus Christ come to dwell among men.

And the God revealed to me in Jesus Christ is so different from the God portrayed merely by the religious insight of man. The difference is between a philosophy and a gospel. In practically all pre-Christian religions God is pictured as some far-off deity

residing somewhere in the infinite distances, handing out a code of rules for man to obey. He watches, in aloof dignity, man's struggles to obey, but is not himself a part of the struggle. There is no gospel in this. But in Jesus Christ we see a very different God. In the incarnation God himself has come to man, giving not a law or a commandment, but offering a love which shares in the struggle of man, and redeems it from its despair and tragedy—a love so great that we have no way to fathom its height, breadth, and depth. In Jesus Christ, a principle of love became a Saviour of love; and a far-off deity, an ever-present Father. As his disciple, I am not only trying to obey a commandment, but also to yield my life to a Saviour and let his love redeem and recreate my personality. This is a gospel—a glad tidings. How many times, in the tragic conflict between China and Japan, hatred and despair would have submerged my soul except for this gospel imbedded in the very heart of the Christian faith.

To a believing Christian, then, the world of spiritual values is real, because God is real, and the knowledge of God he has received in Jesus Christ gives him the insight to maintain the right relationship between himself and the world of spiritual values. Destroy a man's faith in God, and you have destroyed the unifying center of his world of righteousness, peace, justice, and love. Chaos and disintegration will immediately set in in life. The forerunners of this disintegration will always be those who deny the reality and supremacy of God. I see this clearly in atheistic communism and pagan Naziism. Because I see this, I have no fear for the future. Man may defy God, but he can never overcome God. "I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

MAN AND THE SPHERE OF MATERIAL THINGS

So much of the conflict in man's life springs directly from the sphere of material things, that we touch here a very important aspect of our life. Man's need for food, clothing, shelter, and other creature comforts is basic. Any maladjustment in this sphere is immediately reflected in conflicts in his social and individual life.

The first thing to note here is that modern science has enabled man to develop his material resources in a truly remarkable way, adding so much to the comfort and efficiency of human living. Last December, I flew from the Orient by the "clipper" early on Christmas morning, and I was actually speaking in Toronto, Canada, on New Year's Eve, arriving barely an hour and a half before the meeting. You cannot plan a schedule like this with a wheelbarrow.

Secondly, each new development in this sphere of material things tends to add to the power wielded by the hand of man. In the amount of harnessed power there is just no comparison between a modern "clipper" plane with its four motors, and a wheelbarrow.

But, with the phenomenal development of our material world made possible by science, there has also come a host of problems: such as overproduction, concentration of wealth, and mass unemployment. We have learned how to multiply things; but have we learned how to share equitably these augmented material blessings of life for the enjoyment by all conditions and classes of men? We have learned how to produce tremendous power by machines; but have we learned how to use this power for welfare and not for warfare? If not, the continued multiplying of things and the piling of power into undisciplined hands may lead to man's undoing. The philosopher Lao-tse, in the quaint language of the Tao Te Ching, warned that "too many colors confuse the eye; too much sound dulls the ear; too many flavors spoil the palate. Excess of hunting and chasing (pleasures) makes minds go mad." Again, "the more ingenious things a people has, the more benighted will the nation grow." Although uttered nearly 2,400 years ago, these words seem to describe pretty well our own world today. There must be a strain of benighted madness somewhere in our life when, in less than thirty years, with the horror and suffering of the last World War still fresh in our memories, we can plunge the world into another war even more cruel and devastating.

Lack of Moral Discipline

I think the heart of the problem lies in the balance between the technical skill to produce, and the moral discipline to use, material things. Science teaches man the

technique of making things. Religion and ethics develop in him the moral discipline to use them wisely. But, for more than a century, man has been concentrating his energies on the production of more and better material things for his life. Thus, the balance between material development and moral growth in man's life is lost. Look at our modern system of education. How heavily weighted it is with science, and how insignificant is the place of religion and ethics in it!

The fever of material development has even invaded the sphere of religion. As the influence of the church wanes in American life, more and larger churches are being built, most of which are two-thirds empty the year round. One day, last July, my son and I were traveling East from San Francisco. Four young Americans walked into the coach, which happened to be occupied at the moment by just the two of us. Their remark upon seeing the almost empty coach was, "Gee! just like a church." While factories are pouring out gadgets of all kinds for our life, the churches are empty—another example of the lost balance. Nothing short of a miracle can prevent catastrophic disaster from overtaking such a situation. The very weight of the one will tend to crush the other. How can one go about to create the right balance between the two?

Many centuries ago, Confucius recognized these two related problems—the technical problem of developing the world of things, and the moral problem of handling wisely the things created. He taught that, for man to enjoy, evenly and continuously, the blessings of material things, he must not only pay attention to technical development, but also to moral control, by striving always to maintain the supremacy of the person over the world of things. When this supremacy is lost, man becomes the slave of things instead of being their master. "The more ingenious things a people has, the more benighted will the nation grow."

According to Confucius, things have a tendency to start a craving for them in the human heart. Only by keeping in check this "craving for things" can man maintain the supremacy of the person over the world of things.

As you walk along the street, your straying eyes catch sight of a beautiful dress dis-

played in a shop window. You stop to admire its texture and its lines, and, if you are a woman, you will be thinking how nice you would look in it. A little craving for the dress has come to nestle in your heart, and you wish you could have such a dress. Then you look at the price tag, and it says \$79.95. "Oh!" you say, "this is too much for me"; and regretfully you walk on. When you can say it is too much for you, you are still master of the situation. But you come back a second and a third time to look at it. Each time your craving for the dress grows a little stronger. Finally, you succumb, and borrow money or go on the instalment plan to buy the dress. When you do that, the "craving for things" has unseated your judgment, and you buy something which you really can not afford. You now have the dress, but your enjoyment of it will be tempered by the knowledge that you owe money on it. Later, when you find you can not pay the instalment or the loan, then your enjoyment of the dress will be entirely spoiled. By that time the dress will have become, as we say in China, "a nail in the eye." Although Confucius lived nearly twenty-four centuries ago, he was not far wrong in his knowledge of psychology!

If Confucius is right, then the price of great material development is greater moral discipline in the life of man.

Christ's Remedy for Materialism

When we turn to the Bible, we find that Christ the Great Physician dealt with the same malady in a positive way. The Confucian teaching is negative—check the growth of the craving for things. The Christian approach is positive—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Like Confucius, Christ did not minimize the importance of material things. But he did confront man with a positive claim of priority. Important though material things are in human life, the way is not to seek them first, but the kingdom of God and his righteousness. Then the world of things shall be added to our use and enjoyment. In other words, the whole economic life of man including all the phases of raw materials, production, distribution, and wages and profits, must be regulated, not only in accordance with the laws of economics, but also with the prin-

ciples of the kingdom of God and his righteousness.

This is the challenge of Christ to man in his relationship to the material world. Is there any relevancy or validity in this challenge to man's life today?

The first thing I have learned from my experience in life is that "the Kingdom" and "His righteousness" represent qualities in living which are intangible but abiding, while "things" are tangible but transient. When we seek things, we are seeking for something which is temporary and destructible. When we seek the Kingdom and His righteousness, we are seeking for something which is eternal and indestructible. Which then should man seek first?

When my wife and I began to raise a family, we said to each other we should be saving some money for a rainy day. As the years rolled on, and our little savings mounted, we felt happy and confident of the future. Then, suddenly an economic crisis developed, and overnight our savings disappeared. "Without wings, they fly," as we sometimes say in China. After the first two experiences, we thought we would do differently the next time, and so entrusted our savings to a bank with an American manager. But it also collapsed. Although the manager was sentenced to the penitentiary, that did not restore our savings. And now, because of the war between China and Japan, we are going through the same experience a fourth time. The war has destroyed the place we were living in, and has again practically wiped out our savings. No matter how carefully we make our plans, and how anxiously we try to hang on to our things, they still disappear despite all our efforts.

After going through such experiences time and again, I have learned to know, beyond any question or doubt, that if I sought the Kingdom and His righteousness, nothing can ever take them away from me. This word from the Bible—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,"—is to me today hard common sense as well as a spiritual truth.

The second thing I have learned is, that the very security we crave in the world of things can be obtained only as we seek the Kingdom and God's righteousness first.

Things are not ends in life. The Kingdom and His righteousness are. Seeking things first defeats itself. If my bank manager, in his life, had sought first the kingdom of God and his righteousness, perhaps he would not be inside the penitentiary today, and my savings would still be mine to use and enjoy. If China and Japan had both sought first the Kingdom and God's righteousness, perhaps the "undeclared war" might not have taken place, and my home and my savings would still have been assets in my life. If the nations in Europe had sought the kingdom of God first and as earnestly as they were seeking territories, raw materials, markets, etc., perhaps the countless millions there would not today be face to face with the dread spectre of death and destruction. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." These are indeed words of healing; but they are also words of terrible judgment when we ignore them in the sphere of man and the material world.

MAN AND THE SPHERE OF FELLOW MEN

The heavenly host on Christmas morning sang their praise to God in these joyous words:

Glory to God in the highest, and on
earth peace, good will toward men.

As I look at our world today, I realize what a sorry spectacle it must look in the eyes of God. Instead of the angelic song, the world of men reminds me vividly of the sayings of some of the Old Testament prophets in the Bible:

Proclaim ye this among the nations;
prepare war; stir up the mighty men;
let all the men of war draw near; let
them come up. Beat your plough-
shares into swords, and your pruning-
hooks into spears: let the weak say, I
am strong (Joel 3:9,10).

Have we not all one Father? hath
not one God created us? why do we
deal treacherously every man against
his brother, profaning the covenant
of our fathers? (Malachi 2:10).

Learning to Live Together

The acid test of successful human living is in knowing how to live in peace and good

will with our fellow men. Henry Ward Beecher once wrote that "there is no other thing that is so taxing, requiring so much education, so much wisdom, so much patience, so much practice, as how to live with our fellow men. In importance, this art exceeds all productive industries which we teach our children. The business of life is to know how to get along with our fellow men."

In the days of our forefathers, "getting along with our fellow men" was relatively simple. It rarely meant more than the men in one's own immediate neighborhood. But science has changed all of this. It has made the world so small, that the entire world is now like one community. To live with our fellow men in this new setting calls for a new spirit and a new technique, which few have yet acquired.

Broadly speaking, there are three possible stages of development in man's relationship to his fellow men. We see them depicted in the Bible. In the earliest forms of society, human relationships are largely based upon brute force and the jungle law. You get what you can grab, whether it is food, shelter, or wives, and let the devil take the hindmost. Chaos and insecurity are the dominant features at this stage of human relationships. This is still very much the case between nation and nation.

Later, in more developed communities, brute force begins to come under the influence of the legal concept of law and the moral concept of justice. Confucius, perhaps, gave one of the best expressions of this stage of human relationship when he said, "Recompense good will with good will, and meet ill will with justice." The main characteristic of this stage of human relationship is the gradual rise of order and stability in society through the establishment of law and justice.

In the consciousness of man, there is a deep-seated longing for yet another stage in human relationships. In the ideal society man's relationship to his fellow men shall be based upon love and brotherhood. Isaiah gave utterance to this longing when he said, "They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." In such a society the song of the heavenly hosts

would be fulfilled; for there will then be real peace and good will among men.

Such a society, though foreshadowed, is yet far from a reality. But both history and the Word of God point clearly to a movement in human life away from brute force to a reign of law and justice, and emerging finally in a world community established upon love and brotherhood. Today's world crisis is at once a judgment upon man for his failure to live as God intended him to live—in peace and good will—and a call to repentance and to give himself to God for the work of his kingdom on earth.

The Meaning of Peace

But, to answer such a call, we need to prepare ourselves in a number of ways. First, we must clarify in our own thinking the positive meaning of peace on earth. To most people peace means little more than absence of war. Such thinking is too negative, and becomes easily confused when war breaks out on three continents. May I illustrate the positive meaning of peace on earth by using the three characters which form the Chinese words for peace. They are "Ho," "An," and "Ping." (*See footnote on next page.*)

Chinese characters are not spelled with an alphabet. They are made with signs and ideas. The first word for peace—"Ho"—is made up of two signs. The sign on the left means "rice." The sign on the right means "mouth." When there is rice in the mouth, there is peace. Today we would say "the economic basis of peace." But, in the days when this word was coined, the Chinese people had not acquired such high-sounding phrases, and so the simple imagery of "rice in the mouth" makes one of the words for peace.

When one group within a nation is abnormally rich, and the masses have no rice in their mouths, the economic basis of national peace is lacking. When some nations are starved for raw materials, and others have a monopoly of them, the economic basis of international peace is absent. Even though war should cease immediately between China and Japan, there will be no peace between them until they are willing to share with each other the natural resources of the two countries in an equitable and cooperative spirit.

The second word for peace—"An"—is also composed of two signs: the sign on the

top means a "roof"; the sign underneath means a "woman." Some facetious wag has said that, when there is only one woman under the roof, there is peace. But "a woman under a roof" really means a person who has a home, a place, and a function in society. These are symbols of security. When a person has them, there is peace. So "woman under a roof" stands for the social conditions of peace. When conditions within a nation produce unemployment, poverty, class inequalities, that nation lacks the social conditions for peace. When a nation like Germany demands "a place in the sun," she is demanding for a roof over her national head. Until nations, big and little, feel that they each have a place and future in the family of nations, there will be no peace between them, although there may not be actual war.

The third word for peace is—"Ping." This word is also formed of two signs. The two horizontal lines is the sign for the numeral "two." The other sign means a "heart." The idea underlying this word is that, when two hearts are level with each other, you have another condition for peace. When one heart is holding a grudge or nurturing a grievance against another heart, they are not level with each other. There is no peace between them. When one nation harbors ill will against another nation, or feels endangered by it, their hearts are not level with each other. They are not at peace, although they may not be at war.

This word "Ping," for peace, comes nearest to the peace referred to by Jesus when he said to his disciples, "Peace I leave with you, my peace I give unto you," the peace of the inner heart founded upon trust in God and love to fellow men.

Working for Peace

To work for peace in the sense expressed in these three Chinese words is just as important—and perhaps even more positive—

as merely to oppose a conscription law or to refuse to fight when war is declared. When "on earth peace" means to live with one's fellow men in such a way that all mouths will have rice in them, women will have roofs over their heads, and hearts will be level with each other, how rich and suggestive the word "peace" becomes. If man's relationship to his fellow men in the postwar world is to be placed on the right basis, these are the positive lines along which our thinking and working must be organized.

Secondly, we must gain for ourselves a fresh understanding of the meaning of good will, not as the world understands the term, but as Christ would have us understand it. Good will has become a hackneyed word, and, unless we can put fresh content into it, one of the most important factors in "getting along with our fellow men" will cease to have any meaning in the sphere of human relations.

Good will as the world understands it starts from a fact of separateness—the separateness of self-contained individuals and national states. At the very beginning of the Bible, "Am I my brother's keeper?" was the reply of Cain to God. Across the ramparts of self-interest and national considerations, we look at our fellow men and try to be friendly in a sentimental way, as long as it does not cost us anything. This the world calls good will.

Good will as Christ would have us understand it, starts from a point of oneness—the oneness of our common humanity as children of the one Father who is in heaven. Good will, founded upon this oneness, recognizes no barriers of class, nationality, or race.

Good will as the world understands it is regarded, not as a present fact, but as an ideal, an aspiration yet to be realized. When war occurs between two nations, good will of this sort evaporates quickly, and its place is taken by hatred, which sears and vitiates man's relationship to his fellow men.

和 —"Ho" (peace)

安 —"An" (peace)

平 —"Ping" (peace)

禾 —"rice"

宀 —"roof"

二 —"two"

口 —"mouth"

女 —"woman"

心 —"heart"

Good will as Christ would have us understand it, is not a distant ideal, but a present fact—a reality already here, born not of man's sentimental aspiration, but founded upon the love of God. In the Bible we read, "And this commandment have we from him, that he who loveth God love his brother also." Good will grounded upon this love cannot be broken by war. It recognizes a fellowship with other men which transcends race and nationality, and lives on through wars and conflicts. The continuing fellowship between the Christian students of China and Japan through three years of war, expressed through the observance of a common day of prayer for the two countries, is a demonstration of good will, not as the world understands the term, but as Christ would have us understand it.

Good will as the world understands it involves no immediate obligation of being good neighbors to our fellow men.

Good Neighbors Here and Now

Good will as Christ would have us understand it takes up the responsibilities of being good neighbors here and now. It is the men and women who understand this kind of good will who are giving meat to the hungry, drink to the thirsty, shelter to the stranger, clothing to the naked, and succor to the sick and to those in prison. They are the blessed of the Father, citizens already of the City of God, weavers of the new pattern of human relationships in which "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

Science has made the world small for man. Religion must make man big in good will, if this involuntary proximity of man with his fellow men is not to become a source of danger. In a small world, our racialisms, our strident nationalisms, our social and economic exploitations, become more terrible, because they engulf wider areas and more people. In such a world, when men forget to love the God whom they have not seen and the brother whom they have seen, the consequences of such forgetfulness are swift and catastrophic. In such a world good will as the world understands it has little or no meaning. Only good will as Christ would have us understand it can furnish the basis

and spirit for the healing of human relationships torn and embittered by strife and destruction. Again, the words of the Bible echo in our ears: "He that loveth not his brother abideth in death." But we also know "that we have passed from death to life, because we love the brethren." We, who have come out of the Far East with the experience of three years of cruel warfare behind us, would like to say to our fellow-Christians in America, "Take heed of these words while there is yet time for you."

Lastly, in this sphere of man and his fellow men, we, as Christians, have a great contribution to make, especially at this time, if we can keep intact the integrity of our Christian faith. In times of war and conflict, we so easily allow specious thinking and emotional bias to destroy the integrity of our faith. We divide our religion into pockets. In one, we place God and our enemy; in another, we place God and our own people. I speak of this, because I have done it myself in connection with Japan in the undeclared war. I place God and the Japanese in one pocket, and I see a God of wrath and stern justice towering over the wicked Japanese, poised to punish. But I do not place my own people into that pocket. When I think of my own people, I see a God of loving-kindness and mercy. But I carefully exclude the Japanese from this pocket of my religion. When I do this, I have lost the integrity of my Christian faith, and I have no message for a world at war. Only by disciplining myself can I preserve the integrity of my faith. When I think of my God as a God of wrath and stern justice, I must be prepared to see that same wrath and justice standing in judgment not only over the people of Japan, but also over my own people. When I see my God as a God of love and mercy, I must be willing to see that same love and mercy brooding not only over my people, but also over the people of Japan. Faith of this kind drives hatred and bitterness out of my heart, and makes me realize the enemy is still a brother to me. By holding fast to the integrity of our faith, we are laying the spiritual groundwork for the new world order after the war. Even in these trying times and circumstances, the song of the angels—"Glory to God in the highest, and on earth peace, good will toward men"—is strong in my heart, because I have known the healing power of a faith which has kept its integrity.

Suggestions for the Observance of Universal Bible Sunday

Let one of the services of worship on December 8 be given to the theme of this brochure or some other that stresses the present indispensability of the Bible for meeting the world's needs.



The poster accompanying this brochure may carry a vivid message from the church's bulletin board.



The Society offers to any church desiring them, a reasonable quantity of church calendar folders with appropriate responsive reading, and with the inside pages left blank for order of service and announcements. A sample is enclosed (see order blank, item #1).



Our nation is in a mood this year to respond to the chosen theme. The President of the United States and the governors of several states have publicly endorsed the observance. A news item and editorial are being sent by the Society to thousands of newspapers. Pastors may cooperate with local editors to assure the best use of this material.



A nation-wide radio program is being planned, both over the networks and on local stations. Pastors who enjoy regular periods on local stations can observe the day on the air. Church bulletins may announce the nation-wide addresses to be given on the afternoon of December 8.



For more detailed suggestions as to Scripture passages, hymns, anthems, prayers, topics for sermons and addresses, types of community service in which a whole church, the church school, a department or a class may participate, consult the brochure for 1937 entitled "The Fountain of Life," pages 14-17. If you do not have one, orders for additional copies (one to a church) will be filled as long as the supply holds out (see order blank, item #2).

DEAR PASTOR:

This brochure and the accompanying materials for Universal Bible Sunday constitute the only message that goes direct from the Bible House to all the accredited pastors of the country each year. The expense involved is, we believe, always justified—but never more than this year.

For 1940 has brought disaster to the Bible Cause, as it has to almost all Kingdom work throughout the world. For years the American Bible Society has shared with the great Bible Societies of England and the Continent the responsibility for supplying the Scriptures to those parts of the world where they cannot otherwise be secured—those parts we commonly call mission lands. The work of the other Societies is now either shut down or greatly curtailed because their nations are involved in war. The American Bible Society, by contrast, is still free to carry on its work with relatively little hindrance.

The call to extra service is clear. Before another year is passed, it is likely that many mission stations will be closed, and the missionaries gone. In such places the silent testimony of the Bible becomes more important than ever, as it may continue to be distributed by the agents and colporteurs of the Bible Societies. *Whatever else happens, there must be no blackout of the Bible anywhere.*

Accordingly, the American Bible Society is raising an additional \$150,000 to meet the needs arising out of this tragic emergency. This sum is equal to 61 percent of all the Society received from living donors last year. Our appeal then is clear and urgent that both churches and individuals may make generous over and above gifts to keep the Scriptures a living redeeming light in a darkened world.

We are confident that, either on Bible Sunday, December 8, or some other convenient time, your church and your people will respond heartily. Gifts should be marked "Emergency Fund" and sent to the Treasurer.



American Bible Society

Bible House, Park Avenue and 57th Street, New York City

DEPOSITORIES

to which your Universal Bible Sunday orders should be sent

New York City: Bible House, Park Avenue and 57th Street

Atlanta, Ga.: 85 Walton Street • Chicago, Ill.: 35 East Wacker Drive

Dallas, Texas: 1814 Main Street • San Francisco, Calif.: 224 McAllister Street